

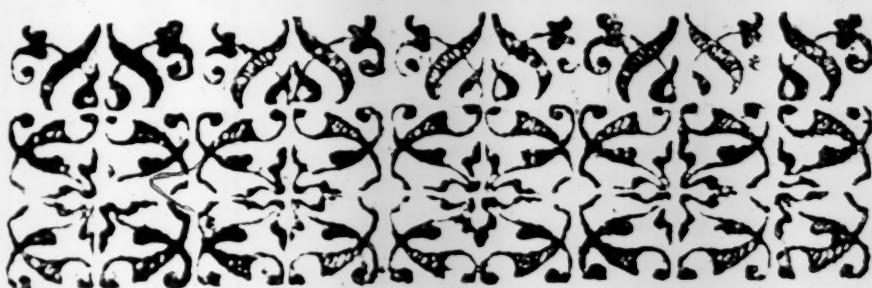
A
SERMON
BEFORE HIS
MAIESTIE at White-hall
the first of May
1614.

By N. S. Chaplain to the L. B. of
BATH and WELLES.



LONDON
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1614.

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TO
THE RIGHT
Reuerend Father in
God IAMES Lord Bishop of
BATH and WELS, my
gracious Lord, etern-
nall happiness.

My good Lord.

 Auing bin al-
waiies (as euer
fshall be) de-
rosius, yea studious to ex-
A 4 presse

The Epistle

preffe some gratitude for
many faours, & yet
(such is the disproporti-
on) am to seek. And though
by this simple Dedicati-
on I may seeme, and per-
haps, in your noble cour-
tesie, to you, somewhat
gratefull: yet I knowe,
your Lordships Patro-
nage will bee to me more
gracefull; so that by this
performance, I am but
further engaged, and by
such

Dedicatorie.

such tender, more indeb-
ted. Only now (and I re-
joice in it) the world (ha!
know what thanks, what
reuerence, what duty I
owe to your so good, so
gracious greatnes. And
therefore haue I, who hi-
therto haue resisted the
presse, giuen way to them
that haue pressed me to
it, not more to satisfie
their importunitie, then
to testifie my seruice and
obser-

The Epistle

obseruance to your Lord-
ship by this meanes, who
haue beeene the procurer
of my best meanes, hope-
ing withal that this weak
endeuour, howsoeuer to
your Loraship it is in-
deedea worthlesse offer,
yet to some (among so
many readers) it may
not bee an altogether
fruitlesse labour. And
here I present it in the
plaine name of A Ser-
mon

Dedicatory.

mon, not intituled like a
ballat, or a play (the fond
humor of some) but as it
is, now brought from the
eare to the eye, from a
transient hearing to a
deliberate reading, if
not wel done, well meant;
if ill taken, mistaken; my
chiefe scope being the
honour of God, and dis-
charge of my conscience.
And yet should I be sor-
ry, to giue distast to anie
of

The Epistle

of worth or judgement
in any point of moment
But for rudenesse of
style, which I deny not,
ignorance of Court-fa-
shion, which I confess, a
liberty of speech, which
I profess; but alwaies (as
neere as I can) within
the bounds of modestie
and discretion, I hope
with charitable favor,
they will bee accounted
but second and inferior
respect.

Dedicatory.

respects, that no uuaie
should preponderate the
service and glory of God.
Whatsoeuer it is, it is
now yours, my Lord, and
appertaines to your pro-
tection, who already, as a
chiefe cause under God,
haue giuen it essence, &
as an honourable guide,
haue broght it into so high
a presence. Therefore,
as your Lordships right,
and my dutie, I humbly
offer

The Epistle

offer it to your al-graci-
ous acceptance, and
gracefull countenance,
befeeching the King of
grace and glory to auo-
ment, and continue the
grace & honor you are in-
to the good of his Church,
and your eternal glory.

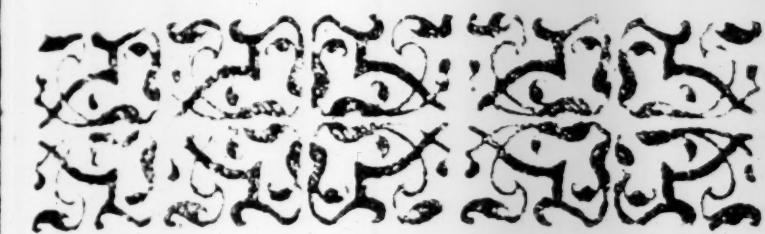
July vj. 1614.

Your Lordships mo:
bumbly and entire-
ly devoted,

Norwich Spackman

Faults escaped in printing.

¶ Ag. 7. fine i. read, and a perfect direction, p. 36
l. 13. for ther. and p. 40 l. 9. put out and p. 41
l. 9. for her. fine p. 44 l. 9. for be r. doe p. 48 l. 17
r. Hodore p. 50 l. 12. for receiue r. finde, & l. 15.
for soules r. sonnes p. 51. l. 11. r. of the p. 52 l. 12.
for soule r. sonne & l. 17. for beleeue, r. before. p.
53 l. 11. r. in regard of that &c. p. 54. in the margin
Acenit. Exam. par. 1. de Op. bon. qu. 2. p. 58 l. 8.
put our and. lin. 16. r. our righteousnesse. p. 65 l. 6.
r. vulture. p. 67. in the margin for blessed r. pre-
ferred.



A SERMON

Preached before his Ma-
jestic at White-hall.

MATH. 9. VER. 13.

But go ye and leatne what this is:
I will haue mercy, and not sa-
crifice.



THE Pharises,
as they were
curious obser-
uers, so were
they maligious interpreters,
and iniurious censurers of
B Christs

Mar 3, 2

A sermon

Mat. 9, 34

Mat. 12, 10

Mat. 11, 19

Christ's blessed actions ascribing the vertue of his miracles to the power of the divine. He casteth out diuels through the prince of diuels; and the Piety of his workes, to the breach of the lawe: Is it lawfull to heale on the Sabboath day? and his charity of couersing with sinners, to impurity of life. Behold a glutton, a drinker of wine, a friend to Publicanes and Sinners. Such was the force of their enuie, and craft of their hypocrisie, that both by secret distraction, and open calumnia-

tion,

tion, they robbed him of the honour of his most excellent laudable workes; and vnder a cloaked shewe of sanctitie, proudly magnified their owne vnrighteous righteousnesse. But, our Lord, though all his actions were truly iust beyond exception, and might haue fully satisfied vwithout apologie, yet to approue his rightfull proceedings, and re-prooue their spitefull murmu-rings in all his bickerings with them, vouchsafeth them reason, wherewith (had they but returned a due atttentio-n) they might haue beene as

A sermon

Mar. 3, 24

Mat. 12, 11

Mat. 9.12

graciously conuerted, as they
 were powerfully conuinced.
 For how iudiciously doth
 answere vvhen they charg
 him with the diuel; Even
 kingdome diuided again
 it selfe cannot stand? How
 iustly doeth bee reply vvhen
 they obiect the Sabbath
 breach. Which of you ha
 uing a sheepe fallen into
 pit on a Sabboathday, w
 not lift it out? How irrefra
 gably here dooth bee refut
 them, when they taxe him for
 companying wvth sinners.
 The whole haue no need
 of the Physcion? and ther
 for

fre deseruedly doth bee reprehend them, when he addes,
But goe ye and learne &c.
Their dull heads could not,
nay their malicious hearts
vould not conceue that bee
did any thing agreeable to
reason, scripture, and his
office; but whiles they wrong-
fully accused him for his deeds
of mercy, they wilfully resisted
both God and Nature: God
that commaunds Nature that
inclines to pity, and whiles
they loftily disdained the low-
linesse of his conuersing, they
ignorantly, or rather impu-
dently denied the end of his

comming; imagining in their
high conceits, that the Mess.
as should bee an associate
Princes, no companio of Pub-
licanes, that he should be more
delighted with the learned th:
pleased with the simple, that
should rather reward the iust
then reclaim the sinner. Ther-
fore he giues them here a sharp
reprehension; yet withall,
sweet instruction, tempering
his wine with oyle, & whiche
though it were unprofitable
to them (because, beeing un-
capable of the remedie, their
maladie was incurable) yet to
vs it may bee both a wholsome
cor-

correction to leave our ill, a perfect direction to do his wil.

Here then painely the parts are two, a **Reprehension**; But go ye and learne &c.] and an **Instruction**; I will haue mercy &c.] In the first I note (1) the manner, it is with some indignatio, but goe] (2) the persons, they are the Scribes and Pharisees, goe yee] (3) the fault, it is their ignorance of what they pretended to knowe, but goe yee and learne what this is): In the second I obserue (1) what it is that God willeth, charitable and vertuous acts, I will

I
A Reprehension.

B 4 haue

haue meicy) (2) Whiche
reiech, hypocritical outward
worship, and not sacrifice
of which by Gods grace vmb
breuitie in order, and first of th
reprehension with the manner

But goe) To knowe how
The manner. reprehend aright, is one of th
greatest difficulties incident to
humane discretion; and yet it
is easier knowne then done, if
sooner may bee prescribe a rule
then practice it, both by reason
of the different dispositions of
the delinueqnts, some beeing
weake, some lesse flexible,
some intractable; and because
of the diuerse affections of the
repro-

reprovers and corrigidors themselves, whom either ignorance disablers, or fauor withdrawes, or feare deterres, or fury transports, among all which, as among so many rocks, how hard it is to escape the too too often wrackes of wittes, doe piteously declare. Yet for all this sinne must bee checkt, and error must bee restrained, least under pretence of supposed defects in our selues, or respects to other, they gather head and like the unruly sea, breake downe the banke and ouerwhelme the land with Atheous and superstitious impietie.

Against

A sermon

Against whose swelling surges,
and now spreading waves, both
tong, & heart & hand, & all
our powers must be employed.
And better it is that they whose
office bids it, should rather ha-
zard the reputation of their
judgement among some more
critick then Christian opini-
ons, by rough & sower reproofe
of sinne, then purchase the esti-
mation offaire behauor, and
sweet deliuery by speechless suf-
ferance, or smoothing flatte-
rie. I graunt a temperate and
timely taciturnity is as good as
an oration, but vnseasonable
silence is as bad and base as
dumb-

dumbnes, and sometime a con-
niuency may bee religious po-
licie, but continual winking is
worse then blindnesse, and a
daily permitting of euill, is
no better then consenting to
it. Wisdome auerres, there
is a fittime for all things,
reason inferres, it is folly to
neglect it, and what that Phi-
losopher speake to one that ve-
rie grauelie sayd nothing, when
there was neede of his replie,
εἰ μὲν ἥλιθιος σόφος, εἴδε σόφος ἥλιθιος
is for the most part true, if a
foole holde his peace, bee
doth vvisely, but if a Wise-
man (when hee shoulde speake)

Eccl. 3.7

Simonides.

Cel. Rhod.

lib. 29. ca. 8.

hee

A sermon

he doth foolishly, words and reproofes being, indeed, to bee moderated by silence, but silence by opportunity. And as it were a senselesse and bootlesse pitty for a Captaine in the middest of the battell, in the daunger of his fortunes and life, to crie parcite sanguini, O spili not blood, so in this warfare of our life (for it is a continual encounter with others, or with our selues) and in the conflict with sinne, whiche for Gods honour and our owne safetie, we are to undergoe, either cowardly to eschewe, or coldly to pursue our enemies. What

it but betraying of the cause,
losse of the fieldes, ruine of our
lives, damnation of our soules ?
Shall G O D bidden criie a-
loud and spare not, lift vp
your voyces like trumpets,
striue for trueth to death,
and defend iustice for thy
life; and shall any of vs close-
ly and faintly say vnto himselfe,
they are carelesse and obstinate,
it is as good let them alone, I
may be endaungered, they not
neded; or shal any that heares
sinne, his sinne iustly and iudi-
ciously reproved, or say or think
this fellow is beside his text, hee
prates, not preaches, he rayles

not

Isa.58, 1

Eccl.4, 28

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Isa. 58, 1

Eccl. 4, 28

not

A sermon

Luke 13.34
15.11.15

Mat. 23.1-3

Act. 7.52

not rebukes ? we doe no more, nay we dare not do so much, as Christ and his Apostles, though there should be as much neede, he durst call Herod foxe, the master of the Synagogue hypocrite, the Scribes and Pharisees Vipers and sonnes of the diuell, and Saint Steuen calls the Iewes traytors and murtherers, Saint Paul the Galathians fots and fooles: and shall any thinke the wisely-zealous Preacher impatient, whiles they are impenitent? will they exact good words, that never doe good deedes ? Can they taxe him for libertie of speech

speech, that set no boundes
vnto their sinne ? Mihi a-
liquando arguere permis-
sum, sayth Saint Ambrose,
tibi nunquam peccare, wee
baue commission to reproache,
they haue no vvarrant to sinne.
But alas vve dare not exe-
cute it, wee can bee content to
see in some all sinne to affront
vs, and not meddle vvh it,
to suffer honesty and truth to be
cast from the wall ; yea from
the vworld and not bee moued
at it. Shall I call it pati-
ence, or apathie, or impie-
ty ? In Philosophers perhaps
it may bee patience, in fooles

Amb.scr.65

it

A sermon

it is apathie, but in Priests
impietie, who are alwaies bound
to expresse a serious dislike, ei-
ther by godly sorrow, or ze-
alous anger. When sinners will
not repent we must lament, but
where there is no hope of refor-
mation, there must we shew our
indignation to remoue iudg-
ment from our selues, excus-
from them, scandall from the
truth. If they wil not be taught
by our instruction, nor warned
by our admonition, nor mo-
ued by our affection, nor men-
ded by our correction, then
may wee, then must wee give
them the reiection, and either
with

vvith the Apostles, shake the
dust off our feete, or vvith
our Sauiour at least, bid them
goe, let them bee what they
will: but goe ye)

For not only the Scribes and
Pharises, but all sorts of men
are here comprised that either
are great in place, or in their
owne opinion, who as they
baue no priuiledge from er-
ror, so haue they no protec-
tion from reproofe; but as their
examples are imitable, so their
faults are blamable. Other-
wise, how could inferiors at a
ny time be amended, if supe-
riors might not sometime bee

The Per-
sons.²

C re-

A sermon

reprehended? therefore go ye. All men haue one entrance into the world, a like danger in life, the same necessitie of death; respect cannot change nature, nor circumstance alter substance: a great man is a man; a man hath a body and a soule, both haue their diseases, which greatness can never diminish, but oftentimes augments. And therefore as in a bodily infirmity of some noble personage, the Physician takes him in hand, not as a Noble-man, but as a man, and physickt bee must bee, though w-with better attendance, more exquisite medicines;

cines, skilfuller Doctors: so in
the sicknes of the soule (if he wil
be recovered) hee must be dealt
with as a sinner, and (as occa-
sion serues) reproued hee must be,
but by the best meanes, the fit-
test opportunities, the wisedest
men; *Non omnia possimus*
omnes: all cannot, all must
not doe all; Abraham & Isaac Gen. 22.5
goe vp to the mountaine, the
seruants and the young-men
abide beneath with the Asse, &
Moses and Ioshua onely may
ascend into Sinai, Aaron and
Hur must stay below with the
people; one of ordinarie calling,
of indifferent learning, of reas-

Exo. 24.12

A sermon

nable discretion, may reprehend the vulgar and send them going, but hee must bee a man, a man of parts, a man of place, a man of spirit, a man of the Spirit, that shall mount so high to reprooue the learned, and say to the great ones goe yee. But not to handle this nettle, and to let them and their other faults goe together with, goye sinners and amend, least in the end they heare that terrible Itemaledicti, go ye cursed and burne, here is yet a grosse fault, that to men of dignitie and qualitie (such as were my Lords the Pharises) extorts

from

from our milde Sauour this re-
proachfull checke, (but go ye
and learne what this is)

Shall the Elders of the peo-
ple, the Rabbins of the Syna-
gogue, the Censors of the
world be taxt, be taught, be set
to schoole, and to learne what
they professe to teach? To finde
an ignorant and blockish people
were nothing extraordinary,
since Flay complayneth, that
the Iewes were worse then the
Oxe and the Asse, and Jere-
my, like Diogenes, runnes to
and fro and cannot finde a
mā. For what indeed can be ex-
pected of them whose only ele-

3
The fault.

Isa. 1. 3

Ier. 5. 1

nable discretion, may reprehend the vulgar and send them going, but hee must bee a man, a man of parts, a man of place, a man of spirit, a man of the Spirit, that shall mount so high to reprooue the learned, and say to the great ones goe yee. But not to handle this nettle, and to let them and their other faults goe together with, goye sinners and amend, least in the end they heare that terrible Itemaledicti, go ye cursed and burne, here is yet a grosse fault, that to men of dignitie and qualitie (such as were my Lords the Pharises) extorts

from

from our milde Sauour this reproachfull checke, (but go ye and learne what this is)

Shall the Elders of the people, the Rabbins of the Synagogue, the Censors of the world be taxt, be taught, be set to schoole, and to learne what they professe to teach? To finde an ignorant and blockish people were nothing extraordinary, since Flay complayneth, that the Iewes were worse then the Oxe and the Asse, and Jeremy, like Diogenes, runnes to and fro and cannot finde a man. For what indeed can be expected of them whose only ele-

3
The fault.

Isa. 1. 3

Ier. 5, 1

Durand.lib.
2.d.5.q.1.

ment is earth? but to finde fel-
ly in the Rulers, whose study is
wisedome, and error in the
Priests whose professiō is truth,
this is strange. Are they so sim-
ple, or this so subtile, that they
must goe learne, and what this
is? One would thinke it men-
plaine enough, yet to them all
to their successors it is a riddle.
What defect then was it? The
Schoole-men distinguish, In-
considerance, Error, Ignor-
ance: Inconsiderance the
want of actuall knowledge, or
that one knoweth habitually
error the approbation of a fal-
sity for a trueth; ignorance

the

the nescience, or not knowing
of what a man may, and ought
to knowe; Inconsiderance, this
was not because, it seemes they
neuer knew it, or if they did dis-
semble it; it was not Error, be-
cause wee finde not their false
cōceit of it; Ignorance it was,
because they knew it not as they
ought, yet was it no ignorance
of simplicitie, for they vvere
learned, nor of negligence,
for they vvere industrious e-
nough, nor of affectation, for
they did not will ignorance, but
of obstinacie, because per-
uersly they resisted trueth. And
this may be that which Iustin

Just. Mart.
in ex. Geni-
quast. 140.

Io. 7. 28

Martyr names αγνοία βράχτη, a
wilfull ignorance, which is
sometime called knowledge,
because of the sufficiency of the
meanes, as when our Saviour
sayth to the Iewes, you both
know me and whence I am,
though they knew not, or would
not be knowne they knew; yet
because they might haue known
him by the testimony of Scrip-
tures, the preaching of John
the power of his workes, Ei-
ther did not, or vould not;
Christ might wel say they knew
him, and they yet besayd, not
to know him (as I may so speak
with a kind of scientiall igno-
rance,

rance, or ignorance of know-
ledge, maliciously resisting, or
vilyously dissembling an in-
controable veritie. So they
knew this place; for our Sau-
our sayth not, go and read it. Oſe 6.6
Hee knew they had often
viewed it, and doubtlesſe they
could the meaning of it: nor
goe and learne it, because
they knew it not, but be-
cause in their deepe and dam-
ned hypocrisie, they so denea-
ned themselves, as if they
knew it not. For some-
time the greatest men are grea-
test Hypocrites, and the grea-
test Schollers, are greatest
formar

formalists, and howseuer they
may know diuersity of langua-
ges, variety of interpretation,
contrariety of opinions,
resolutions of difficulties,
(which in some doe neither re-
ctifie the mind, nor sanctifie the
soule, but serue rather as
meanes of seeming, then signes
of being good) they may yet bee
sayd not to knowe (this igno-
rance beeing as much (if not
more) in the learned as the
unlearned) and must bee sent
unto the Schoole of grace, to
learne what this is. The
practicke knowledge of the
scriptures, is the perfect know-
ledge

ledge of them, and the right vnderstanding of Gods will, is the doing of it; and howsoeuer other sciences & speculations (yea this) may enforme the mind, the skill of doing saues the soule; they may shew the way, this attains the end, they may qualifie, this diuide, they may commend this amends, they may magnifie in the world, this glorifies in Heauen; for we know who sayth, If yee knowe these things, blessed are ye if yee do them. In vaine then doth the Counsellor knowe the art of state, the Souldier the stratagems of vvarre, the Merchant

Ier. 9

1. Io. 2

Io. 13.7

chant the subtilties of trade, se
the Lawyer the quiddities of
cases, the Physcion the sympto- se
ms of diseases; yea, and the
Diuine the states of controuer-
sies, if with all they knowe not
this, therefore go ye, go ye all,
(and learn what this is, I wil
haue mercy.)

II
An Instru-
ction.

I wil haue mercy.) When
a Prince shall but signifie his
minde, men are earnest to know
it, ready to doe it, though per-
haps it may bee inconuenient,
unpleasing, unprofitable, but
here the King of kings graci-
ously declares his will (o let vs
gratefully obey it!) iust in it
selfe

selfe, because in it there can bee
no iniquitie, pleasing to him-
selfe (so it should be to vs) it is
volo cum dele&tatione, ra-
ther his pleasure then his will,
profitable for vs, for what
gets he by vs ? It is tibi, non
sibi : for thee not for him, bee
wth I haue our mercy, that we
may haue his, O then, why doe
we not to haue, v^why giue
we not to receive ? And
though it may bee a true ex-
position ; I vvill haue mer-
cy, that is, I will shew mer-
cy, as Saint Hierome inter-
prets ; yet the proper intenti-
on and scope of this place is,

Chrysol.
ser. 8.

Hier. in Oſe
6.

to

to require mercy. Not to speake
then of mercy as it is a diuine
attribute or act in God (which
is a transcendent) but as it
an action or affectiō in man.
Howsoever it may bee strictly
defined, to be a pittyng, or re-
lieuing of anothers misery
yet is it not so straightly con-
fined, but that it may and doth
extend it selfe to the vtmost la-
titude of charity, and compre-
hend the whole circūference
of sanctitie. And therefore it is
obserued, that the word which
out of the Hebrew is transla-
ted mercy, signifieth good-
nesse, purenesse, holiness, as

I
Mercie.

Pineda in
Job 30.25

if they were (as they are) all
one: the good man, Mich. 7. 2.
the pure, Psalm. 18. 26. the
godly, Psal. 4. 3. the merci-
ful, saith the Original in all, to
shew the largenesse of this ver-
tue, that like a great Land-lord
hath somewhat in all the ter-
ritories of other vertues, both
morall, and theologicall, &
therefore he saith not faith, nor
repentance, nor iustice, nor any
of the cardinall vertues,
(though bee except none) but
mercy; and albeit elsewhere
he names obedience, and pre-
fers it before sacrifice, (behold
10 obey is better then sacri-
fice) ²² 1. Sam. 15.

A sermon

2
Why mer-
ic?

1
Zanch. in
Dise 6.

2

Sal. 145.9

fice) yet is it with reference to this: for hee commandes mercy to be done, obedience that it may be done. It is mercy then that he willes, because to vs it is notius and latius, a thing more knowne, more common, though not in the act, yet in the obiect; for wee haue alwaies in our eyes those that haue need of mercy: and because to God it is more agreeable, more accepable, for by it we are most like him, and by likenesse wee best please him. In this we come neere him, but he (may I so speake) goeth beyond himselfe, for his mercy is

is aboue all his workes, and
well willes hee that the best of
his creatures, should be like him
in the best of his actions; Be ye
mercifull as your hauenly
Father is mercifull. He bids
us not imitate his povver,
which Lucifer proudly aspi-
ring to was dejected into hell,
nor his wisedome, which A-
dam vainly affecting, was eje-
cted from Paradice, but his
mercy; which we humbly pra-
ctising shall bee erected and lif-
ted up to heauens. But that
we may be mercifull, wee must
first knowe who are miserable.
Not euery one that is sicke,

Luke 6. 36

D

or

³
The obiect
of mercy.

or hungry, or naked, or in prison, is simply or solely the obiect of mercy; but many also that are strong in body, fat and cheare, braue in cloathes, rich in lands, free from bands, they are sicke in soule, emptie in spirit, bare in minde, poore in vertue, slaues to sinne. For as there is a corporall necessitie, so is there a spirituall misery, and in both there is work for mercy; in the one, the rich seeing the want of the poor may pity him, in the other no knowing his owne may be pitied by him; in that the distressed hath nothing but what hee receiueth

ceases, in this bee bath somewhat of his owne to bestowe, there a Potentate may shewe his bountie; here a begger may giue Cæsar an almes. So then there is mercy to the body, mercy to the soule, and he that doth either, shall haue mercy both for body and soule; that consists in those sixe works, visiting the sicke, feeding the hungry, cloathing the naked, redeeming the captiue, entertaining the stranger, burying the dead; this hath as many formes of pitty, as there be acts of chariti, and all, or more then Saint Paul ascribes to it, is true of

Mat. 23.35.

D 2 this

1. Cor. 13.4

Luke 6. 35

this: it giues, it forgiues; enuieth not, boasts not, disdaines not; seekes not her owne, is not angry, thinkes no euill, reioyceth not in iniquity, suffers all things, belieues all things, hopes all things, endures all things: Dooth all things that may done, though for a sinner, for a stranger, for an enemie, as our deere Lord dooth hereby conuerting vwith the conuerting of sinners, teaching us to be good with the euil, kind to the vnkind, not as (proude Pharises) contemning, or condemning those that erre in life,

or beliefe, but sometimes in-
structing, otherwiles admo-
nishing vpon occasion tol^rra-
ting; if need be reproouing,
and when it is requisite com-
forting: Thus to be a Prote-
us is no hypocrisie, but perfect
pictie. And though, perhaps,
there bee not alwaies effecting
meanes, God never rejecteth a
charitable meaning, it is the
minde not the gift, the wil, not
the worke, the affection, not the
action that God esteeme:; as S.
Paul emphatically implyeth
commending the Corinthians,
for that they had begun not
only to do, but also to will?

2. Cor. 8.10

D 3 For

for there may be doing of good, and no good will, there may be giul^{ing} vwithout charity, and cniiesie without mercy. In some, either fashion, not compassion, or humor, not vertue, or hypocrisie, not christianity produceth, strained, fained, mad acts of mercy. Such a gauer doth but cast of his superfluity superfluously; but the truly compassionate (like the widow) puts into Gods treasurie of his substance really: the one giues externally, the other giues internally, he giues ex semetipsum somewhat without himselfe, this de semetipso,

pecc:

Mar. 12. 44

Greg.

piece of himself. And howsoever this kind of mercy, be proper for vndelerued misery; yet must there bee a pitty euen of a iust calamity, both in priuate men, that in others, see daily Gods righteous iudgements; and in Magistrates, that vsually inflict on malefactors deserued punishments, except the trespass be out of compasse, some horrid crime against God and his anointed, wherein mercy would be cruelty, and pitty, impiecie. There was a King, they say, that might not pity his owne sonne, for but suspition of supposed heresie, and shall

Arist. Rhet.
lib. 1. cap. 8

Psal. 109

any be sorry, or rather not re-
ioice at the worldly and tem-
porall confusion of trayterow
subiects, conuict of unpars-
leld vilany against God, and
Prince, and Countrie ? To
shewe mercie to such, were to
let goe wolues and serpents, &
to pitty somaliciously and pro-
fest implacable enemies were
all one, as to giue an almes to
the diuel. Therefore, mercy
maste never go alone, least, (poore
Innocent) she be abused; with-
out wisdome she may be made
a foole, without courage she
may be thought faint-hearted,
without Justice she may doe

wrong

wrong, and this, perhaps made the Stoicks say, Mercy was, animi vitium, a meere weake-nesse of the mind that might be forced by feare, deceived by flattery, contemned by facili-
tie. All vertues gue her for her goodnessse an honorable pre-
beminence, and he should gue them a gracious concomitance,
as beeing preserued, defended,
graced by their assistance; but especially and aboue all vwith
Iustice, should shee hold perpe-
tuall correspondencie.

These should bee like the Sunne and the Moone, they are the great lights of the world,
these

A sermon

these of a kingdome, and looke
what aspect the Moon carries
to the Sunne in her motions,
such respect should Mercy
beare to Justice in her actions:
they travell the world about,
and sometimes are neerer, some-
times further of, neuer out of
distance; so Mercy and Justice
should goe together in due pro-
portio, she may haue her course;

Lips pol. lib. 2. ca 13
not exorbit, secedat, non dis-
cedat, shee may goe apart, not
depart. Mercy and Trueth,
sayth Salomon (not mercy a-
lone) preserue the King, when
they are diuided the throne
shakes, the scepter falls, the
king-

kingdome faints, and as hee
sayth — **Violentior armis,**
Omnibus expugnat no-
stram clementia gentem:
preposterous pitty cuts vvorser
then the sword of an enemie.
But why then sayth our Saui-
our, I will haue mercie, and
speakeith not of iustice ? Not
that he forgot it, not that hee
forbids it, not because they are
incompatible; but knowing how
prone wee are to mischiefe, how
apt to mistake, how ready to
pretend, the name of Justice to
our oppressions, reuenges, rigors,
penalties; yea, and to defend
them with the buckler of sum-

mum

*Claud. de 6.
Conf. Ho-
norij.*

⁴
Why not
iustice.

mm ius, which then would be
no iniurie: Hee (1) therefore
doth not precisely commaund
Iustice, but purposelie names
Mercy, not as excluding, but
as exceeding; yet not so ex-
ceeding, as not participating
with Iustice. For mercy were
no mercy, if to any it should bee
iniurie. And, perhaps, (2) to
allure vs with the sweet face of
Mercy, to bee in loue with his
lawe, vvhich though it bee
all good and godly, most iust
and true, yet if Iustice should
haue beeene enjoyed vs, and
by Christ the auctor of mercy,
her sterne visage might easi-
ly

ly put vs out of countenance, out of heart, vvheras mercie animates, incites, accutes vnto his seruice, vvhose will is mercie. Nor onely dooth hee set Justice behinde, but that vvhich many would thinke should bee first of all, the forme of seruice, and religiouse vvorship (which Christians so much glory in) hee seemes to refuse, and to reduce all Vertue and Religion vnto this, and to cast them, as it were in the mould of mercie, in which if they bee not formed hee accounts them forged.

There-

Therefore hauing sayd Mercie,
he bath sayd all, and as if he
would haue nothing else, he w^{ll}
haue mercy, and not sacrifice.

2

What hee
reiecteth.

Not sacrifice] Of which,
that I may quit my selfe with-
out intangling among so many
ceremonies, rites, superstition:
both of Iewes and Gentiles.
which if I should enter discou-
of sacrifices, I could not auoid.
I will, as by mercy I haue un-
derstood all inward worship,
generally take sacrifice (as it is
meant) for the whole outward
seruice of God, euen among
true Professors, who (if there be
any)

any so weake) might thinke it
strange folly to dedicate Chur-
ches, ordeine Ministers, pay
tythes, heare sermons, say pray-
ers, sing Psalmes, giue almes, to
prayse and please God, if bee
will none of all this. But it is
not his meaning, but the idiom
of the language, vvhich
when it preferres one thing be-
fore another, vseth simply to
affirme the one, and vtterly to
deny the other, as when Jesus
sayth, my doctrine is not Io. 7,16.
mine, but his that sent me,
meaning, it is not more his, & it
is not you that speak, but
the spirit, that is, not so much
Mat. 10,20
you

you as the spirit. Whereupon
 Saint Augustine and some o-
 thers, perhaps, more respecting
 the meaning then the words,
 read malo, or volo quām, I
 had rather haue &c. which
 indeed to bee the true sense, the
 words of Oſe immediatly fol-
 lowing can testifie : I desired
 mercy and not sacrifice, and
 the knowledge of G O D
 more then burnt offerings.
 Howbeit, if wee speake now of
 sacrifice properly ſo called,
 certaine it is hee reiccts them
 all, but if wee take it wvith
 Ifod. ac O-
 rig. lib. 6. ca.
 19. Hidore according to the eluor
 sacrificium quasi sacru-
 tum,

Oſe 6. 7.

Ifod. ac O-
 rig. lib. 6. ca.
 19.

tum, as it may signify a holy
worke, or religious act; so there
are some which God doth ab-
solutely refuse, some hee doth
conditionally admit, and
some hee dooth graciously for
themselues accept. The sacri-
fices and religion of the Gen-
tiles & of the Iews, and of some
Christians, vvhose religion is
a will-worship, or rather an
ill-worship he utterly renoun-
ceth, and of these, as one speaks,
he sayth; *Nolo contra totum
mundum*: No, against all
the world. Of the Gentiles
there is no question they knowe
not him, & he knowes not them,

I
Sacrifices
absolutely
rejected.

Musculus
in Math.

I
Gentiles.

E and

Iewes²

and further then his general protection of them, he, in a manner, hath nothing to doe with them. Of the Jewes somwhat may bee sayd because they were once his people, and bee sometime prescribed and received what he now refuseth; and yet some thinke (how probably I determine not) that God did never institute them primarily, neither indeed do we receiueth the precept, though wee read the practice; euers in the first soules of Adam, who insigne of gratitude & obedience (it may seeme) did voluntarily bring their oblations, which then

Gca

God rejected in Cain, as worth nothing in themselves, but ratified in Abel, as good with obedience, according to that of Jeremy. I spake not to your fathers, nor commaunded them concerning burnt offerings and sacrifice, -- but this thing I commaunded, obey my voyce. But afterwards, in the degeneration of generations of men, the custome continuing, and godlinesse decaying, they were mis-applied being translated to idols, and mis-vnderstood, being thought to be all religion. Yet, when it pleased G O D to separate the

Ier.7.22

Iewes from the corruption and
confusion of the world, he would
not alter but order them (know-
ing that if they might
haue sacrificed to G O D, they
would haue sacrificed to the de-
uell), and did both tolerate
and moderate, yea, and di-
pose their number and fisson
but with purpose (beyond their
meaning) to prefigure the
grand sacrifice of his soule, in
which onely hee would bee re-
pleased, and those should be
abolished: and thus our Saviour
may plainly & literally mean
no sacrifice. But beleeue
Christ, whereas God oftentimes
denies

denies them, and sometime defies them, bee may speake either positively, in respect of their institution; because, perhaps, bee willed them not from the beginning, or prophetically intending their cessation; because, there should come a time when bee would haue them no longer, or comparatiuely, in regard bee absolutely wils, and they necessarily shoule doe, but now not so, neither doth bee admit them; and thus also bee meanes not sacrifice. Neither are those sacrifices or worships in better grace or acceptance with him, which some Christi-
Papists.

A sermon

Colos. 2

Kennit.
Examperte
1. de Ap.
q. 2.

Deut. 12. 8

ans of their curtesie bestowne on
him crosses, holy-water, ba-
bies, relickes, scourges, hayre-
cloathes, pilgrimages, vovres,
oblations, supererogatio, whiche
as they are not required, so
are they not receiued. These
are sarcasmi diaboli, trickes
to make the diuel laugh, no
works to please God. Foolish
cloystrel, phantastick, Ana-
choret, pharisaicall papist.
Why do you make and use, and
giue a witlesse, fruitlesse, thank-
lesse sacrifice to him that sayth:
Yee shall not do after these
things-euery man what see-
meth good in his own eies
.. but

— but whatsoeuer I com-
maund you, take heed you
doe it. That which bee dooth
aduise you may bee sure & will
please him, but what you deuise,
at the best is vncertaine. Ther-
fore take a wise-mans counsell:
Be more ready to heare (that
is to obey) then to giue sacri-
ficium stultorum, the sacri-
fice of fooles; for of this al-
so our Saviour sayth not sacri-
fice.]

ver. 32

Eccl. 4.17

And yet there is one kinde of
sacrifice more, which I am sure
he will not haue; neither haue
I read or heard that euer it was
offered till of late, and then

4
Traytors.

E 4. tbanks

(thankes to his mercy) it was not accepted, a sacrifice of gun-powder, wherewith prodigious Parricides once, and at once, would victimate a king, and sacrifice a state. But God, as he doth prohibit, so may be euer inhibit such sacrifices, and confound the sacrificers: for this is sacrificium improborum, nay reproborum, a sacrifice of the wicked; yea of the damned, and with abomination he sayth of this not sacrifice]. Now for those which he doth conditionally admit, briefly it is the whole outward religion of his faithfull people,

Pro. 15.8

Sacrifices
admitted
conditionally.

people, whose service, rites, Worships, ceremonies, how goodly, how godly so ever seeming, hee takes not but as annexed, or conioyned with the inward, & spiritual worship of the soule for God is a spirit, and cannot bee truly and properly serued but in spirit, with a heartie feare, abyly sense, a perfect reverence, of which religion may be a signe to men, no testimo-
nic to God. To withdraw them therefore from a senselesse error, who with the Pharises might thinke they had serued GOD effectually, if they had kept orders strictly, and to shewe
that

10.4.

Outward
worship in-
ferior to
the inward.

that religion is vanitie where
there is not sanctity, & he doth
so exact the one, as that he
seems to exhaustorate the other;
yet but in respect, for there
must be an outward forme to
the end of the world, which be
it never so necessarie, the in-
ward is more necessary (I) as
being spirituall & suitable to
God; the other of it selfe is but
indifferent, or respectiuely ne-
cessary for this; this is simply
necessary for vs, neither ab-
solutly necessary for God. He
hath no need of righteousness;
neither is hee benefited by our
goodnesse, more then the foun-
taine

taine, that a man drinkeſ of it, or the Sunne, that men ſee by it: yet of the two the ſeruice in ſpirit is better; not only becauſe it is ſpirituall, but alſo (2) for that it more immediately proceedes from the fundamentall lawe of incorrupte nature, which diiectes to the heart principles of pietie, & inscribes (thougb darkly) the characters of diuinitie, to which the positive lawe of God and man preſcribes a forme, and ſets an order, and ſo concurring they make a compleate worſhip, but diuided & compared, that is but the adiunct, this the eſſence,

sence, that is subordinat, thus
 immediat, that is cōmon to a
 multitude, this is proper to the
 soule, and (3) when the outward
 worship of God (whose chief end
 is, vt cōsulamus proximo, to
 edifie one another) after it hath
 lasted a time, and serued the
 use of man shal end with the
 world, spirituall adoration, di-
 vine worship, perfect charity
 shal endure with the soule for-
 ever; but till then they must
 keepe companie together. And
 let no botching Schismaticke
 goe about to mend it, nor law-
 lesse Libertine to corrupt it,
 nor glossing hypocrite to abuse

Augustine.

2

Yet the
 outward
 not to bee
 take away.

11,

it, nor rauenous spoyle to a-
nul it, thinking because hee
vwill not haue sacrifice hee
vwill haue any thing, or no-
thing, or, perhaps sacriledge.
Therefore do vse vwith these
Churches, appaie vwith
their liuings, what shoulde Ce-
remonies doe? wee will serue
God in spirit; but it must be in
trueth to not in theft. But Io. 4. 34.
the best is, Christ sayth not v-
lo sacrilegium, nor sacri-
ledge, but mercy, pietie, cha-
ritie. Beware then of it, for
though it may seeme a sweete
spoile, yet will it proue as per-
nicious as Achans vvedge,

or

Why then
not mercy
and sacri-
fice?

or as fatal as that lucklesse belt
to Turnus which bereaved
him of his life, that otherwise
should haue beene spared; so
Chrift vven bee would grac-
iously pardon, beholding, per-
haps the stollen cognisance
of his beloued spouse, may take a
way his mercy, or adde a ven-
geance further (-- Pallas te
hoc vulnere Pallas Immo-
lat -) one torture more for this.
But that men may not mistake,
why then sayth he not & sacri-
ficium? I will haue mercy
and sacrifice? Not that he
will not haue both, and both to-
gether but (i) to signifie the dis-
proportion,

proportion, that mercy is so
farre beyond sacrifice, and in-
ward puritie aboue outward
ceremonie, that it is scarce fit
they should goe in equipage as
fellowes, though it be necessas-
ry they should goe together like
friends, an inferior with his
better, and (2) to qualifie our
opinion, which, yet in many,
notwithstanding all demonstra-
tion, thinkes formality to bee
religion: but how easily ther-
should wee deceiue our selues, if
Christ had equalled them? And
how might wee then with better
pretense then the Iexes expostu-
late with him, wherein haue

wc

3.

4
Outward
worship
may some-
time be o-
mitted.

wee wronged thee ? Why
haue wee done thus, and
thus, & thou regardest not
And vvbich is not a reason of
least importance (3) to shew
there may bee, sometime, an o-
mission of the outward act
Religion without impietie, but
to doe a better act of charite
as when the case stands, a
man must not come to Church
or not helpe an afflicted bro-
ther, or not doe such and such
a charitable (I say not profit-
able, not worldly, not idle bus-
inesse, ô that these did not more
often stay vs !) then God saith:
I wil haue mercie not sacri-
fice,

fice, doe the good, come not to Church: for though this be the Common worke of the Sabbath, that is the proper worship of God. And yet further (let no houering Vulter catch this baite, that is, swallow my words with greedie errour) a necessarie may come when of things consecrate to Religion, there maybe, I say not an alienation, or expilation, but a conuersion, or rather a diuersion to other vses without sacrilege, but by Gods Proprietaries in them, for a season, in an extremitie, for Gods greater glorie. So Saint

F. Ambrose

Ambr. de
Offic. lib. 2.
c. 28.

Ambrose saith it is lawfull to
sell the vessels of the Church to
redeeme captiues, or feede the
hangrie, and that then they are
put to the best use, when they
doe that whiche Christ did, to
redeeme, and save from death
then is it the cup of Christ's bl
Cum calix ab hoste redim
quod tangui. à peccator
demit, when the cup shall free
them from the enemie, when
the blood hath redeemed from
sinne. And we reade in Mal
mesburie that Ethelwold
Bish^{op} of Winchester wa

G. Malmesb.
de gest. R^{ot}.
Angl. lib. 2.

King Edgar, sould the pl
and furniture of his Church
reliu

relieue the poore in a great famine, thinking it vnfitt, that the liuelesse temples of God should abound with riches; and the liuing temples of the holy Ghost starue for hunger. if God in this case will dispence with the goods that are guuen him, how should others dispose the riches that bee hath giuen them? Yet least any shoulde think that hereby I weaken the authority and reuerence of religion, I in maintenance and honour of it auouch that how soever occasionally it may be omitted, and ordinarily must be submitted to mercy and

F 2 charity,

⁵
Outward
Religion
sometyme
to bee bles-
sed before
mercy.

charitie, yet in an absolute and
peremptory necessarie when
the whole worship of God shall
lie at the stake, and be in daun-
ger either to be altered by he-
retickes, or abrogated by In-
fidels, or but the violation of
the least part of it shall by Tyr-
ants be forced vpon vs, in de-
spight of God and Religion;
then may we passe by our father,
neglect our mother, not care for
our brother, with-hold from the
poore, and though the relief of
life of kinne, and friends, and
neighbours should depend on it,
yet must we preferre, & preserue
the least iot of Gods worship
from

from contemptuous profa-
nation, with neglect of others,
losse of goods, certainty of death.
And this our Sauour seemes to
signifie, when his Disciples chid
the w^r woman, for powring the
boxe of cintment vpon him, &
sayd : What needed this
walle ? it might haue been
sold & giuen to the poore;
for he sayd, she hath wrought
a good work vpon me, qua-
si diceret, as if hee shold haue
sayd this occasion, or oppor-
tunity, or necessitie of hono-
ring me thus, is not vifull, but
when it is, relinquendi sunt
pauperes, let the poore alone.

Mat. 26. 8

Dom. Pan-
nes in 22. q.
81. citeth
Hieron for
this

So in this exgent, though
seldome happen (and seldome
or neuer may it happen, if so
please God) yet if it shoule, the
honor of GOD which is in
height of charity, shoule car-
ry it both from mercy to o-
thers, or piety to our selues.
But in the while, let vs like
true Christians put both toge-
ther. Yea, let vs but doeth
one, and wee shall keepe the o-
ther; let our actions be good,
and our religion shall be sure;
let our conuerstation be accep-
table, and our Church and
State shall be inviolable. Let
vs offer to God our soules and

our bodies, our inward affecti-
on and outward devotion, a
perfect heart, and a right faith,
a sincere conscience, and a re-
ligious profession, so it will bee,
solenne sacrificium, a so-
lemn sacrifice, which God will
then without condition, as
graciously accept, as those,
which for them selues, he likes
and takes. Of which ² not to
speak of the sacrifice of sacri-
fices, the propitiation for our
sins, nor of the sacrifice of
praise & thanksgiving, a gra-
tulation for his benefits, nor of
the sacrifice of contrition, mor-
tification, martyrdome, the

F 4 immola-

1. Sam. 9.12
& 20.20 29

Sacrifices
accepted
graciously
for them-
selues.

Psal. 50.
140

Rom. 12.1.

immolation of our selues, a
mongst all not the least respec-
ted, is this sacrifice of mercie,
an oblation for our selues,
which Christ dooth here insti-
tute, or substitute for sacrifice.
For he wil haue mercy, & not
sacrifice, taking it; sayth S.
Austin, pro sacrificijs & pie
sacrificijs for sacrifice, & asne
sacrifice, if it bee done with re-
lation to him; if not, it is no
sacrifice. If it be meere compas-
sion, it is but humanity; if to
gratifie another, it is but cur-
tesie; if for fashion it is but va-
nity; if for estimation, it is but
hypocrisie; if in faith and
truth

Aug. de cito.
Dicit. lib. 10.
ca. 1.

truth it is christianity. Thus
see see how it is with god and
our religion, vult, & non vult,
he will, and he will not; he will
haue it in deed, not in shewe, in
sanctity, not in ceremony, in the
inward parts, not in counte-
naunce, and tongue, and ge-
sures; he will not haue a ben-
ded knee, but an upright heart,
not dejected lookes, but correc-
ted manners, not prostrated
bodies but humbled soules, and
when these things are within,
then hang up your signes.
But a Church-papist, a de-
mure Atheist, a sanctified V-
surer, a precise wanton, a de-
vout

uout flauderer, a religiow
hypocrite, that can be a tray-
tor in his heart, a Turke in
his belief, a Harpie in his
deeds, a Sybarite in his lusts, a
murtherer in his thoughts, a
dissembler in all; and yet up-
pon Sabbaths and festivals,
dare come into Gods houle,
unto Gods table, and stan-
him in the face as confidently,
as if they serued him faithfully,
he knowes them (and they shal
know) he hates them. Though
this bee a world of shadowes,
a theater of disguises, a mapp
of colors, a shoppe of com-
plexions, a schoole of hypocri-
sie.

sie; yet a time will come when in the Court of heauen all maskes shall bee put off, saue the veyle of righteousnesse, no fucus shall stay on, but the tincture of Christs blood; no habit, shal be in fashion, but a robe of innocency; no Crafts-mastershal get in, but a plain chris- tian. If therefore there be any knowledge, if any faith, if any feare, if any reuERENCE, if any hope, let vs seriously endea- uor to doe what we know, to ex- preſſe what we beleue, to aword what wee feare, to loare whom we reuERENCE, to obtaine what we hope.

And

uout flauderer, a religiow
hypocrite, that can be a tray-
tor in his heart, a Turk in
his belief, a Harpie in his
deeds, a Sybarite in his lusts, a
murtherer in his thoughts, a
dissembler in all; and yet upon
pon Sabbathes and festiuals,
dare come into Gods houle,
unto Gods table, and staine
him in the face as confidently,
as if they serued him faithfully,
he knowes them (and they shal
know) he hates them. Though
this bee a world of shadowes,
a theater of disguises, a mappe
of colors, a shoppe of com-
plexions, a schoole of hypocri-
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tincture of Christis blood; no ha-
bit, shal be in fashion, but a robe
of innocency; no Crafts-ma-
ster shal get in, but a plain chri-
stian. If therefore there be any
knowledge, if any faith, if a-
ny feare, if any reuerence, if a-
ny hope, let vs seriously endea-
uor to doe what we know, to ex-
preſſe what we beleue, to avoid
what wee feare, to loue whom
we reuerence, to obtaine what
we hope.

And

Pla. 116. 10

And because all men are ly-
ars; and the best of vs seemes
better then hee is, and none of
vs can offer vnto thee, o God y
trueth, that perfect worship
which thou requirest: graun
of thy mercy that wee may give
that reasonable sacrifice,
which thou acceptest, euен for
Christ Iesus sake, to whom with
thee and the holy Ghost, three
Persons and one God, be alh-
nor, glory and dominion, fore-
ver, and for ever. Amen.

Deo gloria in eternia.

THE
PARABLE
OF THE
VNCLEANE
SPIRIT:

Pithily opened, and plainly
applied; wherein is shewed Sa-
thans possession, his dispossession,
and repossession.

A worke needfull for these secure times, in which
the most neglect the meanes of their salvation.

1 Pet. 5.8. Be sober, be vigilant, because your
adversary the devill, as a roaring Lyon, walketh
about, seeking whom he may devoure.

August. Epist. 7.

Ego ex eorum numero me esse proficeor, qui
scribendo proficiunt, et proficiendo scribunt.

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